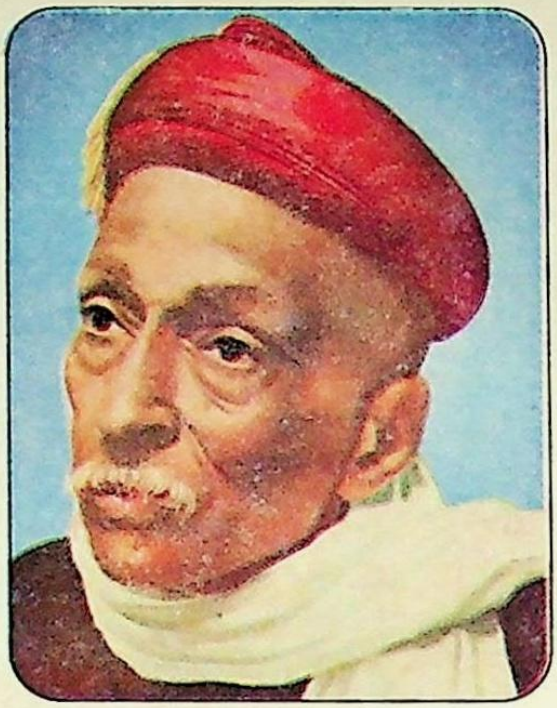

PATHWAY TO GOD

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DEVOTED TO RELIGION, PHILOSOPHY, MYSTICISM & SCIENCE OF YOGA

Vol. XXX **JANUARY–MARCH 1996** **No. 2**

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Editor : **SHRI. P. D. DHARWARKAR,**
B. Sc., C. Eng. FIE, M. A. S. C. E.
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Philosophy of life in simple words

Once somebody asked Ramakrishna Paramahansa whether it is possible to strive for spiritual attainment and Realise God while remaining in family life. Is it necessary to give up the family life for the same? Ramakrishna smiled and said "To give up family life for practising devotion to God is to risk greater perils". To explain this further he gave an example. He said that, in villages, women engage themselves in making parched rice by beating boiled paddy in a stone pail under a hammer at the end of a lever with a fulcrum, operated at the other end by her husband. The hammer beats rythmically and the woman puts her hand in the pail to move around the paddy when the hammer goes up and before it comes down. At the same time, She is breast-feeding her child in her lap and also talking with the customers about the price of parched rice, counting the money and, all the while, her attention is fixed on the falling hammer. If her attention gets diverted for a few seconds, her palm and fingers would get smashed and lost permanently. Like the woman making parchedrice, you can partake in all the activites of family life, look after your children, your husband and all the house work needed to run the family in the right way. But your attention should always be fixed on the name of God.

In another instance, he gave the example of a married woman, who has a paramour. The woman does all the work in the house. She looks after the children, gives them bath, prepares them for the school and looks after all the requirements of the husband. But all the while, her attention is fixed on her meeting with the paramour. Likewise, we should do all the duties and work of this mundane world, but all the while, our attention should be directed to the Almighty, who alone can guide us on the right path.

PRAYER

Para Worship of the Paramatma

पूर्णस्यावाहनं कुत्र सर्वाधारस्य चासनम् ।
स्वच्छस्य पाद्यमर्घ्यं च शुद्धस्याचमनं कुतः ॥ १ ॥

How to invoke (in Prayer) the Paramātmā, who is everywhere and occupies all space ? How to offer a seat (आसन) to Him who is the support of everything in this universe ? How to offer sacred water to wash hands, feet and mouth to the Cleanest of all ?

निर्मलस्य कुतःस्नानं वस्त्रं विश्वोदरस्य च ।
निरालंबस्योपवीतं पुष्पं निर्वासनस्य च ॥ २ ॥

How to offer, ablution to One who is spotlessly clean clothing to One who Himself covers the whole universe, as if it constitutes His stomach, the Sacred thread to suspend around Him when He Himself is in a state of Suspension in space;

and flowers to One who has renounced everything.

निर्लेपस्य कुतो गंधो रम्यस्याभरणं कुतः ।
नित्यतृप्तस्य नैवेद्यं ताम्बुलं कुतो विभोः ॥ ३ ॥

What is the use of offering sandalwood paste to Him, who is full of pleasing fragrance without application of any paste ? What is the use of adorning one with ornaments, when One is Himself Shining with lustrous radiance ? What is the use of dainty delicacies and betel leaves to Him who looks ever content (with everything in this world) ?

प्रदक्षिणा ह्यनंतस्य ह्यद्वयस्य कुतो नतिः ।
तेदवाक्यैरवेद्यस्य कुतो स्तोत्रं विधियते ॥ ४ ॥

How to circumambulate around One who is Limitless (and occupies all space) ? How to offer salutations to the One, without second (and who contains everything in this universe within Himself) ?

How to compose a eulogy in praise of One who is so vast (in His attributes of Excellence) that He is unknowable even through, the Vedas ?

स्वयंप्रकाशमानस्य कुतो नीराजनं विभोः ।
अंतर्बहिश्च पूर्णस्य कथमुद्वासनं भवेत् ॥ ५ ॥

What sort of lights deserve to be waved in worshipful Prayer in front of Him, when He is Himself effulgent with self-illumination ?

When One is all-pervading externally and internally, how withdrawal from worship (विसर्जनं) is ever possible ?

एवमेव परा पूजा सर्वावस्थासु सर्वदा ।
एकबुद्धया तु देवेशे विधेया ब्रह्मवित्तमैः ॥ ६ ।

Thus, the Parā worship (by means of breaking the bonds of " Myself and Mine " and surrender to the Universal Self) with single-minded purpose, in all states of existance, and at all times, is the only worship, ordained by the Learned Knowers of Bramhan.

Born :
JAMKHANDI
3-7-1886

Samadhi :
NIMBAL
6-6-1957

EDITORIAL

The Thought Process, Ego & Realisation

Though dignity of labour is an accepted virtue, a man who is educated, learned, knowledgeable & wise gets a place of honour and pride in the society. Such a man is supposed to be a storehouse of knowledge and able to think on intricate matters and arrive at a conclusion or solution to any difficult problem in his field of learning.

What is this ability to think or the thought process that makes a man learned and wise ? Man collects knowledge in the form of information through various sources like his own experience through different activities, experiences of others as told or written by them and what he reads through various books & epitomes. All this is stored in the memory cells of the brain. This storehouse contains the experiences & knowledge gained even in past births. Whenever a man comes across a problem & starts thinking for a solution, the brain searches in the memory cells, retrieves answers to similar problems experienced in the past, compares the same with the freshly offered problem, synthesises an imaginative answer, which becomes a well-thought-out learned reply from the person. Knowledge is thus a function of memory & imagination expressed through the medium of words. Knowledge gained through the thought process is therefore of a comparative nature and not absolute.

Ego is born out of individual existence, outlined & shaped by the thought process & imagination. Man exists as an individual with certain personal traits, certain facets of the mind and an urge to develop further & progress. To that extent Ego is essential for the very existence of the man. Without ego, man's existence will be at stake. However, when a man gets entangled in materialistic desires & ambitions of the mundane world, the Ego makes a man self-centred, self-conceited and even tenets of morality & ethics start getting interpreted by him with self-interest. His perspective of the world becomes biased and distorted, which leads him to his down fall.

The Ego of a man whose mental attitudes are firmly based in Yama & Niyama, as enunciated by Patanjali (Non-violence, Truthfulness, Non-Stealing, continence, non-hoarding etc.) leads him instinctively towards the path of spiritualism. Ego, though essential for individual progress, materialistic or spiritual, needs a trained & disciplined mind to direct the individual efforts in the right direction.

Man is always in search of happiness & the mind keeps the brain busy in various thoughts & imagination to find a way to attain that happiness. Man has certain inherent ideas of happiness as a result of his social surroundings & memories of experiences in past lives. Out of these ideas & experiences, the mind weaves fabrics of various forms & facades of different modes & styles, so alluring that craving for that happiness is fueled to further intensity & the individual directs his efforts to attain that happiness. The efforts are sometimes successful and at times, meet with failure. Even if the individual succeeds in his efforts to attain this material happiness, he finds, sooner or later, that this type of happiness in evanascent & not permanent.

He flits from one type to another & the process continues, only to result in frustration. The process may continue for the whole life span, but the end result will be the same.

A wise man does not take long to realise that this search for non-evanascent & permanent happiness in the materialistic world is fruitless & a search for the same is needed in some new direction. His gaze then turns inward for a new direction & this becomes his first step on the path-way to Realisation. He comes to know that the thoughts & imaginations creating mundane desires & ambitions are but waves on the lake of consciousness caused by a breeze of sentiments or a stormy wind of emotions and that these waves die out in course of time, only to give way to some new waves of similar nature. He learns to develop a sort of aloofness of mind during this process of rising & diminishing of waves on the lake of consciousness. He also becomes aware that if he loses this sort of aloofness, he is likely to get entangled like an insect in a cob-web, unable to extricate himself, waiting to he hunted by the spider. The consequent stillness of mind resulting from this knowledge of reality, prepares the ground for the journey-the spiritual journey-towards Realisation.

What happens to such an Individual ? The mind of such a person gets unburdened of the unnecessary & evanascent thought processes, becomes still & develops the power to concentrate on any subject of its choice. It rises above the mundane world & the individual appears in the blaze of spiritual spot light & catches the gaze of the elevated benevolent souls of saints & sages who exist in this universe with or without the gross body. The cosmic duty enjoined on them by the Almighty is to guide such individuals on the spiritual path & ensure their journey towards

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the crest. They make him meet his Guru or themselves give him divine experiences and guide him further. Such a man becomes a twice-born (द्विज) in the real sense. He is able to see the world in the right perspective & is lead from the darkness of ignorance to the wisdom of spiritual light.

• • •

Sruti- sara-samuddharana of Totakacarya

श्रीतोटकाचार्यविरचितं श्रुतिसारसमुद्धरणम्

Part–VI

(73)

अत एव न दृष्टिविधानपरं
गुणवादपरं च न तद्वचनम् ।
स्तुतिवाद्यपि तैतदुपास्यतया
विधिरत्र न देहभृततोऽस्ति यतः ॥

This is why that statement ('Thou art That') is not meant either for enjoining the meditation or for conveying the secondary sense; nor can it be an eulogistic one as well, Since there is no injunction here with regard to the embodied self as the object to be meditated upon.

In ślokas 55–72 Sri Toṭaka has discussed at length to show that the text "Thout art That" is to convey the Existing Reality i. e, Brahman as the true nature of the individual self. The was in reply to the objections raised by the opponent who tried to interpret the aforesaid text otherwise, (Vide slokas 49÷54). That this text conveys the Existing Reality dismises the view that it is for conveying some meditation *(dṛṣṭi)*. Moreover, the text 'Thou art That' conveys the Existing Reality primarily only. Hence it cannot be interpreted as conveying the secondary relation *(guṇa-vāda)*. For, as stated earlier, it is unreasonable to go for the secondary sense, when the primary sense is readily available. Even the eulogistic statements as 'Thou art Indra' etc. with reference to a donor, do not convey any direct relation between the donor and Indra etc. Hence the text 'Thou art

That ' cannot be equated with the texts meant for eulogy *(Stuti)* also.

The text ' Thou art That ' is not for enjoining any meditation also, because there is no injunction here with regard to the individual self as the object to be meditated upon as Brahman. This is evident from the absence of any verb in the imperative mood here unlike in the texts as ' The mind is to be meditated upon as Brahman '.

(74)

सत एव हि नाम जतत्प्रकृते–
रुपधानवशादिह जीव इति ।
अत एव न जीवसतत्त्वकतां
प्रकृतस्य सतः प्रतिपादयपि ।।

Here, the Existence (i. e. Brahman) the root cause of the universe, is itself named as the individual self on account of the limiting adjuncts as (mind etc.), Hence that text does not speak of the nature being the individual Self for the Existence which is under consideration.

Śri Totaka here replies to the objection raised in the second part of the śloka 52 that text ' Thou art That ' speaks of Brahman alone to be of the nature of the individua l self. Taking his stand on the Upaniṣads, Śri Toṭaka says that Brahman alone is called the individual self owing to the limiting adjuncts (ụpadhāna) like mind etc. The so called individualhood is thus merely extraneous and hence illusory. And speaking of the nature of the individual self for Brahman amounts to making the latter also illusory which is an absurdity. Hence the text ' Thou art That ' does not declare the nature of being the individual self for Brahman, but speaks of the state of being Brahman for the individual self which is Brahman itself but for the limiting adjuncts.

(75)

यदि जीवसतत्त्वकतां गमयें–
दणिमादिगुणस्य जगत्प्रकृतेः ।
अणिमादिगुणोक्तिकताऽस्य मृषा
यदि वाऽस्य शरीरभृदात्मकता ॥

If (that text " Thou art That') were to convey the state of being the individual self for (Brahman) which is of the nature of subtle essence etc. and the root cause of the universe, then speaking of the nature of being subtle essence etc. for it (i. e. Brahman) would be meaningless. Or if (declaring the nature of being subtle essence etc. is true). then Its being of the nature of being the individual self must be untrue.

Brahman, which has been introducud as ' sat ' in the Upaniṣadic section under consideration is spoken of as the subtle essence (*aṇimā*), the Supreme Truth (*satya*) and the quintessence (*ātmā*) of the world (Chāndogya, VI. viii. 7). This would be to no purpose, had the intention of the Text " Thou art That " which occurs in the same passage been to convey the state of being the individual Self for Brahman. Because the individual self is experienced in this world as finite and not having the above mentioned qualities. Brahman to be of the nature of subtle essence etc. is unquestionable, since that is the final import of all Upaniṣads. So the attempts made by the opponent to reduce Brāhman to the status of the indiuidual self are futile.

(76)

इह संसृतिहेतूनिराकरणं
कृतमस्य शरीरभृतोऽभिमतम् ।
परमेश्वरमात्मतया ब्रुवता
वचनेन च तत्त्वमसीत्यमुना ॥

Here the text ' Thou art That' which speaks of the Supreme God as the Self, effects the removal of the root

cause of transmigration (i. e. the ignorance) and that is agreeable to the individual self.

The root cause of transmigration *(sansṛti–hatu)* is ignorance *(ajñāna)*, because of which the individual self wrongly identifies itself with the mind, senses and body and undergoes the states of being the agent, the enjoyer etc. The Upaniṣadic texts as ' Thou art That ' aim at eradicating this ignorance, the source of all evils, by conveying the absolute identity between the individual self and Brahman. This is agreeable to the individual self, because the realisation of this truth puts an end to all transmigratory miseries and thus brings liberation ultimately. Declaring the state of being the individual self for Brahman, however, serves no purpose either for the individual self or for Brahman, because the former benefits nothing towards its liberation from such declaration, and Brahman is ever liberated.

(77)

त्वमसीति पदद्वयमेति युजां
तदिति ध्वनिना सह तत्त्वमिति ।
क्रियया सह नामपदं समिया–
न्निरपेक्षमुपैत्यनया हि युजाम् ॥

(First,) the two words ' Thou ' and ' and ' art' are joined together. (Afterwards they are combined), with the word ' That' as ' Thou art That'. Because the subject is conjoined with the verb (and a sentence) is coustrued with the (verb) in such a way that it requires nothing to complete its sense.

In the next fews ślokas from here Śri Toṭaka shows how the very construction of the statement 'Thou art That' *(Tattvamasi)* disproves the opponent's interpretation that this text is meant for conveying the state of being the individual self for Brahman. The above text consists of three words, 'tat' (that) 'tvam' a (Thou), and 'asi'

(art). While interpreting a sentence, first the subject *(nāmapada)* is combined with the verb *(kriyāpada)* and afterwards the remaining part of the sentence is construed to convey its complete meaning. Thus, first the word ' tvam ' which is the subject here, is combined with the verb ' asi ' as 'tvamasi ' to mean ' Thou art '. Then arises the eagerness to know " What am I ? " To fulfil this eagerness, the word ' Tat ' which refers to Existence or Brahman is provided to convey " Thou art That (Brahman)." The natural order of the words *(anvaya)* should be ' Tvam tat asi '.

According to he opponent's interpretation, however, the tsrm ' tat ' must be treated as the subject. But in this case the verb ' asi ' does not hold good, because it is in the second person which is used in connection with the pronoun " tvam ' and not with ' tat '.

(78)

नहि नामसहस्त्रमपि क्रियया
रहितं किमपि प्रतिपादयति ।
प्रतिपादकमेषु लिङादि भवे-
द्विहितादिमतेर्जनकं हि यतः ॥

Without the verb even a thousand nouns will not convey anything. Among these (words forming a sentence) the verb in imperative mood etc, can convey something because it produces the knowledge of what is prescribed etc.

Always the verb plays a very important role in a sentence. without the verb, mere nouns such as ' ghaṭaḥ ', ' paṭam ', ' bāṇeno ' etc. cannot convey any idea. A sentence should contain either the verbs in the imperative mood such as ' upāsita ' or ' mā hiṁsyāt' which lay down some injunction or prohibition or the verbs is the assertive sense like ' asti ' ' asi ' etc. which convey some existing reality. Hence the opponent cannot ignore the verb ' asi ' in the text ' Tat-

tvamasi ' in orden to obtain the sense as per his own interpretation.

(79)

भगवानपि मध्यममेव यतो
विनियच्छति युष्मदि नित्यमत: ।
प्रथमं त्वमसीति पदे समित–
श्चरमं त्वसिना समियात्तदिति ॥

The illustrious (Pinini) also laid down the second person in case of the Pronoun ' Thou ', Hence, at first the words ' Thou ' and ' art ' are joined together and at the end, the word ' That ' is construed with (the word) ' art '

Śri Toaka here refers to, Paṇinisātra I. iv. 105 which lays down the second person *(madhyama–puruṣa)* invariably in regard to the pronoun ' Thou ' *(Yaṣmat)*. in the Upaniṣadic text under discussion, the word ' *tvam* ' is the nominative singular form of the pronoun ' *Yuṣmat* ' and the verb ' *asi* ' is the second person singular form of the root ' *as* '. Hence joining together the terms ' tvam ' and ' *asi* ' first and the term ' tat ' with them later on is perfectly reasonable. However the opponent, according to whom the text ' *Tat–tvamasi* ' conveys that the Brahman alone is the individual self, should join the word ' *tat* ' with the verb ' *asi* ' first in which case the arrangement of the words should be ' *tat asi tvam* ' which is totally wrong grammatically.

(80)

पुरुषोऽभिहितस्त्वमसीति यदा
किमसानि वंदेति तदाऽभिमुख: ।
श्रवणाय भवेदरिमादिगुणं
सदिति प्रकृतं तदसीति वदेत् ॥

When the disciple is told " Thou art," he becomes inclined to learn (in this regard and asks his preceptor)

' What am I ? Please tell ''. The preceptor then instructs (him) as '' Thou art That (Brahman) which is of the nature of subtle essence etc. and which has been Introduced as Existence.''

Here Śri Toṭaka shows the natural sequence of the words in which the text ' Tat-tvamasi ' should be interpreted. According to this, the term tat is to be construed at the and to make the complete sense. The term ' tat ' here refers to ' sat ' (Existence) which has been introduced as ' O good-looking one, in the beginning this was Existence alone, one only, without a second '' (Chāndogya, VI. ii. i.)

(81)

त्वमिति ध्वनिनाऽभिहितस्य यत-
स्तदितिश्रुतिवाच्यसदात्मकताम् ।
अवदद्वचनं तत एव सतो
नहि जीवसतत्त्वकतां वदति ॥

Since the text (' Thou art That ') declares the Individual self, implied by the term ' Thou ', to be of the nature of ' Existence ', signified by the word ' That ', it does not speak of the characteristic of being the individual self for the ' Existence. '

Here ends the discussion as to why the text '' Thou art That '' does not convey the state of being the individual self *(Jiva-satattvakatā)* for Brahman. The terms 'dhvanI' and ' S'ruti ' in the above śloka mean ' the word '. and the terms ' abhihita ' and ' vācya ' mean 'what is expressed'.

(82)

विषयाभिमुखानि शरीरभृत :-
स्वरसेन सदा करणानि यत: ।
स्वकमेष न रुदमवैति तत:
प्रतिबोध्यत एव ततो वचनै: ॥

As always the senses of the individual soul are naturally inclined towards the worldly pleasures, it does not realise its essential nature and hence it is awakened by the texts (such as " art That. ")

This is the reply to the objection raised in sloka 53 that if the individual soul is Brahman alone, it should always know its true nature and then what use is the text such as ' Thou art That ' to advise about that nature ?

The term ' karaṇāni ' here refers to the senses of hearing, sight smell, taste and touch. These senses always tend towards the external objects (viṣayābhimukhāni) and in the process the mind too is driven outward and is disturbed thereby. Hence an individual soul does not realize its inner nature, because one's true nature as indwelling supreme self can be seen through a pointed and fine mind (Kaṭhopaniṣad, I. iii. 12). Thus the texts as ' Thou art That ' are purposeful in as much as they awaken the individual soul about its true nature.

(83)

वचनं च पराञ्चिपुरः सरकं
बहु वैदिकमत्र तथा स्मरणम् ।
विषयेषु च नावमिवाम्भसि य–
न्मनसेन्द्रियरश्मिविनिग्रहवत् ॥

Here (with regard to the senses) that are tending towards their respective objects, many śruti texts such as " out-going (sense) ..... " etc. and also the smṛti texts like " ..... a boat on the waters " and " ..... restraining with mind all the organs " as with reins are the proofs.

That the senses are outgoing by nature is evinced by the scriptures as well. Thus in the Kaṭhopaniṣad it is said, " The self-existent Lord effected the outgoing senses.

Therefore one sees the outer things and not the inner Self. A rare discriminating man, desiring immortality. turns his eyes away and then sees the indwelling Self " (II. i. I). And Gītā declares " Just as the wind carries away a boat on the waters, the mind that yields to the wandering senses carries away his discrimination. " (II. 67), and also " Completely giving up all desires arising from thoughts of the world, and fully restraining the senses from all sides by the mind, " (VI, 24).

(84)

इयता हि न देहभृतोऽस्ति भिदा
परमात्मदृशेरिति वाच्यमिदम् ।
स्थितिकाल इहापि च सृष्टिमुखे
सदनन्यतया श्रुत एव यतः ॥

By this much, it should not be urged that there is difference between the individual self and the Supreme Self Because (the individual self) is heard of (in the Upaniṣads) as non-different from the Existence (i. e. the Supreme Self) now at the time of continuance and at the beginning of creation.

Commentator Sacchidānandayogīndra explains the term 'iyatā' as meaning 'because there is no evidence about the individual soul being Brahman in all the three divisions of time. ' The opponent may contend that the text ' Thou art That ' does not convey the absolute identity between the individual self and Brahman, because the former is not of the nature of the latter in all the three divisions of time, past, present and future and what does not persist invariably at all times is not absolute. To disprove this contention Śrī Toṭaka adduces the Scriptural evidence. The texts as ' Thou art That ', ' I am Brahman ' (Bṛhadāraṇyaka I. iv. 10), ' This self is Brahman, (Māṇḍūkya, 1) etc. speak of the absolute identity between the individual self and Brahman now at the time of continuance (sthiti-kāla), while the texts such as " In the beginning, this was the Existence alone, one only without a second ' (Chāndogya, VI. ii. I), Having created

that, It entered into that very being " (Taittirīya, II. vi. i.) etc. declare that identity even at the time of creation *(Sṛṣṭi-mukha)*. The word ' ca ' in the śloka suggests the future time. That this identity exists even after the dissolution is declared by the texts as " Crave to know that ..... towards which they (all the beings) move and into which they merge. That is Brahman " (Taittiriya, III. i. I) etc.

(85)

दुयमप्यविरोधि शरीरभृतो
वचनीयमिदं रघुनन्दनवत् ।
उपदेशमपेक्ष्य] सदात्ममतिः
परमात्मसतत्त्वकता च सदा ।।

There is no contradiction in stating that there (arises) the awareness for the individual self of its own nature as the Existence (i. e. the Supreme Self) following the (Scriptural) instruction and also that the individual self is of the nature of the Supreme Self in all three divisions of time, as in the case of Śr Rāma.

Śri Rāma is one of Lord Viṣṇu's incarnations. Still owing to his human form he has forgotten, as it were, his real form and considers himself to be belonging to the family of Raghu and the son of Daśaratha, At the time of Sitā's fire ordeal, the Gods approach him and eulogize him as the Supreme Self. But Śri Rāma says he is only a human-being and the son of Daśaratha. Then God Brahman conveys to him his real form as Lord Viṣṇu. Thus Śri Rāma realizes his real form (Rāmāyaṇa, Yuddha – Kāṇḍa, (Canto, 120). Similarly, the individual self, though intrinsically none other than Brahman, identifies itself with and becomes attached to the mind-body assemblage, under a spell of ignorance, which is characterised by the non-perception of one's own true nature as Brahman. But, consequent on the instruction of the scriptures, the individual self can realize its true nature. Just as there is no contradiction in Śri Rāma being Lord Viṣṇu himself and realizing to be so after the instruction by God Brahman, it is not contradictory to state that the individual self is Brahman alone in all three

divisions of time and that it realizes its true nature following the Scriptural instruction. Śri Rāma acted as being ignorant, while an individual soul is really ignorant.

Thus having established that the text ' Thou art That ' is to convey the absolute identity between the individual self and the Supreme Self, the author records the opponent's view in the next śloka, only to refute it.

(86)

सदुपासनमस्य विधेयतया
वचनस्य मम प्रतिभाति यतः ।
अत एव न जीवसदात्मकतां
प्रतिबोधयतीत्यवदत्तदसत् ॥

The opponent had said, " This text (" Thou art That ") appears to me as enjoining the meditation on ' Existence ' (i. e. Brahman). Hence it does not convey the nature of Being the ' Existence ' for the individual Self. " That is untrue.

(87)

' सदुपास्स्व ' इति श्रुतिरत्र न ते
तदपि त्वमिती श्रुतिरेवमिमम् ।
यत एवमतो न विधित्सतता
सदुपासनकर्मण इत्यमृषा ॥

Here you do not have the Scriptural text as ' Meditate upon Brahman ' but as ' Thou art That (Brahman) '. It is, therefore true that there is no intention of enjoining meditation on Existence (Brahman).

This śloka reiterates why text ' Thou art That ' is not enjoining any meditation.

The Views of The Sadhakas of Nimbargi Sampradaya on The Relationship of Nirguna Bhakti to Saguna Bhakti

An inexplicable love for God is devotion (Bhakti). Bhakti may be Saguna (with attributes) or Nirguna (without attributes) or in combination of the two in varying degrees. In Nimbargi Sampradāya (NS) Nām (a seed mantra) imparted by a spiritual teacher is Nirguna and rememberance of Nām is meditation or Nirguna Bhakti (NB). Reading of sacred books like Dāsbodh, waving light (Ārati). Bhajan (cómmunity singing of hymns), Kirtana (Dancing and singing the glory of God; eulogism), Pravachana (spiritual discourse) etc; constitute Saguna Bhakti (SB) in NS. Over and again the spiritual leadârs of NS have reminded their Sādhakās (followers) that spiritual progress becomes possible only when one performs NB with the support of SB. An attempt has been made here to analyse the views of 110 sadhakās/respondents of various centres of NS on two issues; i) Whether the relationship exists between NB and SB; ii) and if so, what kind of relationship between the two exists. Of course, the analysis that follows is based on my Ph. D. thesis titled, "Sociological analysis of NS: A case study in Sociology of Religion' (1993). Now, we shall focus on the first issue and then proceed to the second issue. The following table mirrors the views of 110 Sadhakas on the first issue.

Table

Respondents' stand on the Relationship of NB to SB.

Sex	No Comments	Yes	Total
Female	08	32	40
Male	12	58	70
Total	20	90	110

From the above table it is obvious that out of 110 respondents hardly 20 (18.2%) respondents have not passed their comments on the relationship of NB to SB. However, 90 (81.8%) respondents have no hesitation in stating that NB is linked with SB. Further, the above table indicates that a vast majority of both female and male respondents have passed their comments regarding the relationship of NB to SB of NS. Out of 40 famle respondents 32 (80%) have passed their comments on the relationship between NB and SB. Out of 70 male respondents 58 (82.8%) have expressed their opinion on the relationship of NB to SB. By this we should not conclude that all these 90 respondents of various centres of NS have the equal liking for all types of SB and attach equal importance to both NB and SB. The second issue deals with this view point below. We begin with the views expressed by some respondents of Chimmad Sampradāya * on this issue.

Basis of NB is SB according to one high school teacher. This high school teacher of Chimmad Sampadaya (CS) opines that one should not count the beads of rosary while doing meditation. Another respondent of CS thinks that both SB and NB are needed for spiritual life. However, this respondent has more liking for ' Kirtana ' than for any other form of SB. Some respondents of CS do not perform NB as it is difficult but they have liking for ' Kirtana ' which is one important form of SB. Some respondents of CS have told me that it is extremely difficult to concentrate on Nam for about first twenty minutes after sitting for meditation. A retired head-master of CS cannot sit for meditation due to old age and he has developed more gradually from SB to NB according to a householder who belongs to CS. Hereafter, we shall consider the views of the respondents of Inchageri Sampradāye on the second issue.

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* NS is split into two Sampradayas : Chimmad and Inchageri around 1910 Chimmad Sampradāya has produced spiritual luminaries like Chimmad Maharaj and Kotnis Mahāraj, and Inchageri Sampradāya has produced spiritual luminaries like the Saint of Umadi. Amburao Maharaj, Girimalleswar Maharaj, Narasimheswar Mahāraj, Gurudeo Ranade, Shivaligavva, Radhabai Limaye, Prabhākar Swami Mahāraj, Anjutgi Mahāraj, Pandurang Mahāraj, Dattopant Mahāraj, Horti Ramrao Mahāraj, Siddhalingayya Swāmi and Siddharāmeswar Mahāraj.

A retired university teacher who is a disciple of Amburao Mahāraj says that too noisy Bhajan spoils the serenity of the centres of NS. The constant reading of Pothi disturbs meditation during meditational hours. Another scholar disciple of Amburao Māharāj has not passed any comment with respect to the link of NB to SB.

Two disciples (respodents) of Narasimheswar Maharaj line have not passed their comments on the relationship of NB to SB. A retired K. S. R. T. C. Officer is a disciple of Narasimheswar Maharaj. This respondent of Narasimheswar Mahāraj has more attraction towards Bhajan and Pravachan forms of SB than any other form of SB. He however, feels that he misses something in case he fails to sit for meditation. For the beginners in spiritual life SB is very essential according to another disciple of Narasimheswar Mahāraj. An illiterate disciple of the same spiritual teacher opines that SB is a preceding stage for NB. Hereafter, the views expressed by Gurudeo Ranade line would be considered,

SB should not be stretched too far. It should be within limits. Both the kinds of meditation-group (Sāmuhik), individual (Ekāntik) have their own merits and demerits. Meditation in group stimulates the devotees to sit for a longer duration. Indiscipline in the centres of NS while performing both SB and NB is growing these days. These are the views expressed by one scholar respondent of Gurudeo Ranade (GR) line.

One lady disciple of GR line confesses that NB is more important than SB. Among the various forms of SB she has the liking for reading spiritual books.

One retired person of GR line says that he has more liking for NB than SB. Among the various forms of SB his mind is after music (Sangita)

Once a retired high school peon of GR line developed liking for ' Baithak ' (Sitting)- a kind of SB. But now he is more inclined towards NB than SB. According to a retired cloth merchant of GR line NB is more important than ' SB '. However, this respondent feels that the institution of ' sittings ' must be revived.

SB is not final but complimentary to NB according to a retired teacher of GR line.

A military officer's wife of GR line feels that SB purifies the mind although there is no substitution for NB. Constant reading of Pothi during meditational hours is not desirable. A gap of 10–15 minutes is desirable for reading of Pothi during meditational hours.

A military officer feels that in spiritual life one should give 70% of importance to NB and 30% to SB. SB should play a supporting role to NB.

Beginnings and endings of Saptāhas (religious festivals) are to a certain extent ritualistic type according to a graduate respondent from Bangalore of GR line. Saptahas provide opportunities to come in contact with spiritual minded people according to another graduate respondent of GR line. A teacher from Goa of GR line feels that perfect discipline is not possible in the centres of NS. To carry on regular meditation some rituals are there. When NB becomes difficult SB comes to our aid according to one ~~view~~ disciple of the same line.

The devotees of Prabhākar Swami Mahārāj line in Sri Prabhākar Swāmi Mahārāj Mandir at Solapur involve more in SB than in NB. During the days of Sri Prabhākar Swāmi Mahārāj the Sadhakas attached more importance to NB than to SB. This kind of change is noticed by an old Maratha disciple of Sri Prabhākar Swāmi Mahārāj,

Due to official work a disciple of Sri Anjutagi Mahārāj is not in a position to pay an adequate attention to both SB and NB. He however, says that NB is more important than SB. A goldsmith (by profession and not by caste) disciple of Sri. Anjutagi Maharāj developed headache when he started sitting for meditation. Sri Anjutagi Maharaj, therefore directed this disciple to perform SB. However, this disciple of Sri Anjutagi Maharaj confesses that NB is more important than SB.

A disciple of Sri Rangarāo Mahārāj (Sri Horti Rāmrāo Mahārāj line) opines that one should not remain in SB only. It is necessary to spend more and more time in NB by taking the support of SB.

A close relative of Sri Dattopant Mahārāj who hails from urban Karnātaka, feels the necessity of introducing

more Kannada Bhajans as most of the Bhajans of Indrageri Sampradāya are in Marāthi.

A disciple of Sri Chidanand swāmi (Sri Siddhalingayya line) feels that Bhajan of Indrageri Sampradāya must be translated into Kannada in the interest of the sādhakās who gather at Hire Muth-Kannur because a vast majority of the sadhakas know Kannada. In the centre the number of Marāthi knowing Sādhakās is limited.

The same respondent does not like noisy Bhajan. He has even complained Nutan Siddalingayya Swāmi about the disturbance caused during Bhajan. However, now-a-days Bhajan is not that noisy, He says that book on Bhajan of Indrageri Sampradaya is published in Kannada script. Due to official timings (Telephone Department) this respondent is not able to pay an adequate attention to SB and NB. However, he admits that NB is more important than SB.

A lady disciple of Sri Chidānand swami of Siddhalingayya Swami line attaches equal importance to both SB anq NB. She sits for meditation when the atmosphere is calm and quiet.

One medical practioner who is a disciple of Sri Ganapatrāo Mahārāj (Siddharameshwar Maharj line) expresses his views in the following manner. The centres of spiritual importance should be kept clean. He does not like ostentation, harassment and excessiveness of any kind in the spiritual centres.

A lady disciple of Sri Ganapatrāo Mahārāj (Siddharāmeswar Mahāraj line) informed me that though NB is more important than SB she spends more time in SB.

According to one advocate (a disciple of Sri Ganapat Rāo Mahārāj of Sri Siddharameshwar Mahārāj line) general festivals such as Ganesh Utsava should be treated as lower forms of SB of NS.

To state the matter briefly, all 90 out of 110 Sādhakās of NS (respondents) have no hesitation in declaring that there is link of NB with SB and SB is needed to increase NB. But how much and what kind of SB is needed to increase NB the respondents difter a good deal.

— By Dabade K. B.

Gurudeo Dr. R. D. Ranade

Part II

My Days With Gurudeo

I was initiated by Gurudeo through Kaka Kakhanis in 1943-44. My father worked as steno with Gurudeo, when I was a boy. Afterwards, when my father's tenure was over, I also worked as steno with Gurudeo for about a year. Gurudeo was very close to my father and to me personally, He even used to tell me stories of my childhood, when I used to go to him with my father. Once, he asked me whether I remembred that my father used to quieten me with the words " कोल्हा आला रे कोल्हा " (Quiet, otherwise the jackal will come). When was a boy, he used to talk to me encouragingly and used to say that I am doing much more at my age, than was expected of me. I never found him scolding anybody.

To work with him as a steno and take dictations was indeed very difficult as he used to talk very fast. To get me used to his talk, he always asked me to accompany him in his car while going to the Allahabad University. While going in the car, he used to talk to me so that I could note his Pronounciations, which helped me in my work. He taught me how to read and what to read in the " Times of India ", to improve my knowledge of the English language. Once it so happened that six govt. stenoes could not take dictations of his lectures in the Calcutta and Madras University. After the lectures they came to Gurudeo to request him to help them correct the dictation they have taken down; such was his speed of speech and fast flow of words.

He used to dictate important letters, writings for his books or recommendations on thesis of candidates for Ph.

D. or D. Litt degrees of the Benaras Hindu University. Gurudeo's recommendations used to be considered as final for conferring the degrees. His depth of knowledge in the subject as well as his insight and analysis of the topic were well known amongst all the universities. The D. Litt, degree was conferred on Gurudeo and Jawaharlal Nehru at same time.

When I was at Allahabad with Gurudeo, he was head of the Philosophy department, the dean of the faculty of arts, and an Emeritus profeseor, a special post created for him, so that the university might derive the benefit of his deep knowledge and maintain its highest standard and quality of education in the department of Philosophy.

Gurudeo used to personally enquire about the comforts and inconveniences of his staff and make personal efforts to see that they are well cared for. Once when I was not well, he took me to his room, gave the medicines by his own hand and sat in front of me till I finished my meal of rice and 'metkoot'. I must thank the Almighty that I came in contact with a personality like Gurudeo, whose obligations on me are so mountainous that I will not be able to repay them, even if I take a hundred births. Gurudeo was very particular that he would not utilise us for other sundry jobs, which were required to be done often. He would always call other male servants Ali and Shankar for these jobs.

Ever since I came in close contact with Gurudeo, I kept on wondering what might be his secret of energy and existence, in the absence of proper food, since, whenever I observed him, I found him a fountain of energy, cheerfulness and joy. When he walked, it used to be so fast that others had almost to run to keep pace with him. My father had told me that for the last twenty five years, he lived with very little food not at all sufficient for a normal man. He used to take tea with a little quantity of milk, whenever his moods permitted, during the course of the day. With his Godly shining face, he used to sit up for his spiritual discouress

and discussions with his disciples both in the mornings and nights. He blessed one and all during the spiritual discourses. The secret of his energy and cheerfulness seemed to me to be due to his exceptional devotion to God and yogic powers. Gurudeo was very kind at heart and made others feel that each one of them is respected by him, more than the others, He seemed to me as the only person to be able to do this.

One should consider himself really fortunate & lucky to come in contact with a personality as great and as pleasant as that of Gurudeo Ranade. I am very proud that I was blessed with his company for some time in the course of my life time and also had the opportunity to work for him. Needless to mention, I learnt many things from Gurudeo Ranade and derived utmost pleasure, when in his company and untold joy when he blessed me. whatever I am able to contribute in this article is due to the live affection Gurudeo had for me. In fact, I owe my very existence to Gurudeo Ranade and it is only due to his blessings that I am able to succeed in this changing world.

With this, I conclude my few words of this article in respectful dedication to Gurudeo Ranade.

-By R. S. DHARMADHIKARI

Eternity Compressed In Time
My Reminiscences Of Shri Gurudeva

(CONTINUED)

As I live, move, and have my being solely in the all-embracing Grace of Shri Gurdeva, I have been experiencing miracles at every step in my life. So also all the members of my family being Nāmadhāraks and devotees of Shri Gurudeva have each of them his or her share of such experiences. We have around us people born with silver spoons in their mouths, well-versed in worldly matters, experts in public relationship, and clever in manipulating things for the fulfilment of their self-interest. They easily climb the ladder of success and prosperity. Being simpletons bereft of all these qualifIcations we do not have any other support to look to except the Grace of our Guru. We find ourselves to be veritably in the same situation as the sparrow on the high seas which has but to return again and again to the barge from which it flies to perch on its mast. I refer here to the prayer of Surdas selected by Shri Gurudeva in his ' Paramartha Śopan, ' the source-book of his path-breāking treatise ' Pathway to God in Hindi Literature ' :

' मेरी मन अनत कहाँ सुव पावै ।
जैसे उडि जहाज कौ पंछी फिर जहाज पर आवै ॥ '

The safe course of our lives, material and spiritual progress attained by us, and every event, great or small, have all been chalked out by Shri Gurudeva's Grace which has many a time secured support for us from unexpected quarters, and at times so worked as to make one evil smash another evil to ensure our safety and success.

I mention the incident that occured in the last week of December 1982. I was invited by the Registrar, University of

Sagar as the external expert to conduct the Vivavoce Examination of a Ph. D. candidate who had submitted his thesis under the supervision of Professor Arjun Mishra the then Head of the Department of Philosophy. My wife and myself left for Delhi. On reaching Delhi Mrs. Sharma stayed at my son's house in order to go to Hindon where our daughter-in-law Dr. Abha had delivered a son a few days back in the care of her parents. I continued my journey to Sagar. Within a couple of days having finished the examination work I came back to Delhi. Next morning, I proceeded to Hindon in a D. T. C. bus bound for Ghaziabad. The bus was over-loaded because nearly one hundred passengers were squeezed in it. As it crossed the outskirts of Delhi on the highway to Ghaziabad, the front right side tyres burst open and the bus skidded dangerously so as to strike against the foothpath that divided the highway in the up and down roads, and stopped just inches away from the high electricity poles due to timely application of brakes by the driver. To the utter relief of all the passengers nobody was injured though the front portion of the bus was damaged. All the passengers came out on the road in the biting cold winds of the week of December. While they were frantically beckoning unsuccessfully to every passing vehicle for giving them a lift, I caught hold of my small attache and walked briskly in the direction of Hindon against the cold current of winds. Presumably, I reconciled myself to undertake the 15km. walk all the time hoping that by some miracle some lift might be available on the wayside. After walking a distance of nearly two furlongs, I noticed that a gentleman, who was going ahead of me, just turned back and stood on the road till I approached him. He revealed that he was also a copassenger in the same ill-fated bus. I told him how by God's grace all the passengers were saved from an imminent accident, and how I was all the time remembering my Guru for safe journey soon after the bus left Delhi. Having introduced himself as a Judge posted at Ghaziabad District Courts, the gentleman said that he too was all the time remembering his Guru, and that it was a miraculous escape for all for the sole reason that two Guru-bhaktas were travelling in the overloaded bus. He further

said with assurance that after we cover a distance of nearly one kilometre he would be able to secure some car for carrying us to Ghaziabad when we covered that distance the gigantic, sprawling building of the well-known Ayurvedic firm of Dabur loomed large before us. Both of us stopped at the huge factory gate. The gentleman had a word with the security staff. He asked the telephone operator at the factory gate to connect him with the General Manager on phone. He seemed to be very close to the General Manager who was reported to be out of station at the time. But the Assistant Manager Shri Joshi who talked on the phone also knew the Judge. Within minutes he arrived at the gate in a limousine and requested us to accompany him in to the factory.

After reaching the factory, he arranged for tea and snacks for us. He explained that the driver of the car had already been sent a word by him and he would arrive within half an hour or so. The Judge reminded Shri Joshi that he must reach the Courts by 10.30 at any cost and it was already 9-0' clock. Shri Joshi then suggested that we could utilise the intervening half an hour going round the factory with him.

I had a very poor idea of the so-called Ayurvedic pharmacies which I thought somehow manually prepare drugs without an adequate knowledge of the ancient science, and sell them to sections of public beguiled by their propaganda. But when Shri Joshi took us hurriedly round different sections of the factory explaining the various drugs that were manufactured on machines and other scientific equipment before us, I had to revise my opinion about at least the Dabur Ayuvedic Pharmacy. In the section manufacturing Chyavanprash Shri Joshi showed us the mounds of fresh herbs including amla stocked in the courtyard, tins of deshi ghee and dry fruits, the huge boilers where materials were boiled, the machines that finely mixed materials, the pipeline through which the manufactured Chyavanprash was pushed mechanically to the room where it was filled in bottles in definite measure automatically and packed untouched by

hand. The experience wās really an eye-opener to me as regards the genuineness of the Dabur manufactured medicines.

In the meantime the driver arrived. The Judge and myself boarded the car. Shri Joshi bade us goodbye. The Judge told me as our car came out of the factory that vacant stretch of land situated just in front of the factory across the road was sought to be purchased by the Dabur Management, and inasmuchas there were involved some legal complications in the land deal the entire case was being pursued in the Ghaziabad District COURTS. That is why the top factory officials were very courteous to him.

Soon the car brought us to Hindon. I alighted from the car at the Air Force Station gate, thanked the Judge profusely, and proceeded on foot towards the official bungalow of Abha's mother who was posted as the Principal, Central School, Air Force, Hindon, wondering all the time as to how Shri Gurudeva's Grace protected all the passengers of the bus in which I travelled, how the stranger gentleman and myself alone of all the passengers took it in our minds to walk towards our respective destinations, how the gentleman himself suddenly turned back on the road and stood there to welcome me as if by some divine design, how he turned out to be a VIP of that area with whose help my cumbersome walk towards Hindon was transformed into a comfortable journey involving a fascinating peep at the premier Ayurvedic Institution of our country, and how the Judge too like me was above all an ardent devotee of Guru !

(To be continued)

—Prof. M. L. Sharma

A glimpse of Indian Philosophy in Modern Garb

" It is only when the pith of our philosophy is exhibited in modern garb, that the world would come to know the worth of Indian Philosophy " says Dr Gurudeo Ranade. This is an humble attempt in that direction. Further, I have chosen to write this article in the form of a dialogue between an Athiest and a Theosophist, representing " Ego centred Enlightened Self " and the " Inner Self " respectively. I feel that it may not be inappropriate to present it in this form, as it alone appears to be the trodden path of Indian Philosophy as could be seen from the Philosophy of Bhagwadgita cnd that of " Upanishads ".

To me it appears that a great evolution is taking place on the spiritual plane, radically transforming the descent of higher power in the mental consciousness of man. This higher power which is already there, has only to be rediscovered through a divine eyesight. I hope that the following dialogue would provide an opportunity for this new discovery !

Athiest : Oh Good Self, I am deeply grieved to note that despite Science and Teehnology having taken immense strides towards reaching the summits of material prosperity, I find that you and your followers are still groping in the dark hankering after illusory spiritual bliss. I am afraid that you are leading your followers into a labyrinth from which they can hardly hope to come out. Don't you therefore think that it amounts to a Self deceipt, nay a deceipt of a large section of humanity averting them from following the path of material prosperity, which is the need of this hour ?

Theosophist : Oh Enlightened Self, having been gifted with a new vision by the grace of Gurudeo, I am not blind to

the great achievements of Science and Technology. I have full regard for their outstanding achievements. I therefore fully share the views of Gurudeo Ranade, who says that "Science without religion is lame" and that "Religion without Science is blind." I am one of those who believe in the synthesis of Science and Religion, which alone could bring material and spiritual prosperity to the entire mankind. What I am grieved at, is that man in the foolishness of contemplation of his small success, regards himself to be the the lord of all he surveys. He further believes that he may be the master of any situation in which he may be placed and that he may compel nature any time to bend to his sovereign will. But events in life prove that these are after all false expectations. In this context, it may be pointed out that Dr. V. K. Gokak in his book "Sri Aurobindo, Seer and Poet" has clearly shown how an egoistic man, who is blind to realities claims his superiority over nature and God. He further says "that conquest of nature by man is a thrilling saga of great daring and achievement. But instead of being accompanied by humility these have promoted pride in man and given him an exaggerated sense of power."

I for one, am not amazed at the great achievements of the Scientists, as I firmly believe that this has been rendered possible only due to the divine power existing in them, of which they themselves are not aware, Swami Vivekanand has rightly observed that each soul is potentially divine. Thus the Scientists who are not exception to this rule, are capable of reaching the summits of prosperity with the ladder of divine power existing in them. Thus the Scientists are blind to the fact that not only the activities of the entire humanity but also of the entire universe are guided and controlled by the unseen power called God. It is only when this realisation dawns on them, egoism in them would melt away like due drops and they in all humility would continue to serve humanity regarding themselves as a tool in the hands of God, who is omnipotent, Omnipresent and Omniscient. It is such realised scientists alone can lead the entire humanity not only to the summits of material prosperity but also to the peaks of spiritual prosperity as well, which is the real goal of life !

Athiest : Oh Good Self, you have just said that all the activities of the entire humanity as also of the entire universe are guided and controlled by the unseen power called ' God. ' Can you scientifically prove this ?

Theosophist : Oh Enlightened Self, gifted as you are with high intellectual power, which is the unique feature of the entire humanity, you seem to have forgotten the very source of your intellect, who is none other than the omniscient, Omnipotent and Omnipresent God. It is only due to His grace, you possess this high intellectual power. Being all powerful, He has been described as Omnipotent and as He pervades the entire Universe, He has been described as Omnipresent. He actually exists in the form of unseen inifnite power. He thus has no form of His own. It is for this reason, He has been described as possessing ' Nirguna ' form. Formless as He is, He is capable of assuming any form. The Universe itself is the manifestation of God. When seen in this form He is said to be possessing " Saguna " form. Thus God can be realised both in ' Saguna ' and Nirguna 'form.

Now look at this wonderful Universe around you, which consists of innumerable luminous stars, planets, Sun and the Moon located beyond million of miles apart. Now just see how your small eyeball can contain the picture of the entire Universe which is so vast and infinite. What a wonderful experience one would enjoy in seeing the Infinity converging Finite and the Finite diverging to reach Infinity through an Unknown power called ' God '. Now just think of the quantum of intellect, skill and the power required for the creation of this wonderful Universe which is so vast and nfinite, The automation introduced at various levels for smooth and proper functioning of all the activities of the Universe is yet another factor that is shrouded in mystery. We are thus driven to conclude that all this has been rendered possible because of the existance of the Unseen power called " God ". In Hindu Philososhy, this power is known as " Brahman " - the creator of the Universe. It is thus evident that each Soul is potentially divine and hence

each one of us is a small power house of that power called ' God '. In the face of the infinite power of God, our achievement however great they may be are quite insignificant as compared to that of God. Let us not therefore be proud of our achievements but in all humility, let us dedicate them at His feet with all devotion.

Finally consider for a moment that the pulsating power which is seen behind all the activities in the Universe, as withdrawn for a moment, you would find that the activities of the entire Universe would come to a stand still and the world would be reduced to a big zero from which it had initially arisen. It is for this reason, I am prompted to say that not only our activities but the activities of the entire Universe are guided and controlled by that Unseen power called ' God '.

Athiest : Oh Good Self, you have just said that each soul is potentially divine and that each one of us is a small power house of that great power called God. In that case, how should we eliminate the ' Ego Self ', which appears to ba the root cause of all the misery and pain ?

Theosophist : Oh Enlightened Self, with the birth of this finite body, which is accompanied by mind, intellect and five sense organs, the " Ego Self " popularly known as ' I ' in every body, took its birth along with the vices attached to it. It is this Ego Self that kept mankind in darkness about the existance of the " Divine Self " in each and every human being. Though the power behind all the activities is none other than God as already explained above, the ' I ' in the mankind boasts itself as the ' Doer ' of activities. Because of its selfish nature, it has brought misery and pain to the entire humanity. It is only at the dawn of realisation, the thick darkness of ignorance would vanish. It is only then that the mankind realise that the ' Doer ' of all activities is none other than God. It is at this glorious dawn, the Ego Self gets liquidatad and the Real Self plunges into action as the Doer of all activities, as directed by the Creator Self. It is only then, that the mankind would realise the true nature of " Real Self ".

Athiest : Oh Good Self, it is said that Bhakti Yoga, Karma Yoga and Jnyana Yoga are said to be the main ways of realising God ? How could this be rendered possible in this modern age ?

Theosophist : Oh Enlighted Self, I feel this could be rendered possible, only if we could re-interpret our ancient philosophy to suit modern conditions of this present age.

The following pithy sentences appearing in our ancient scriptures, contain the very essence of our Indian Philosophy :

(1) I am Brahman (2) That Thou art. (3) He is My Own Self.

This could be interpreted to mean that we should identify our own self with and everything we see around us and thus merge our own self with the Universal Self (i. e. God), Here again we come to the same conclusion that each one of us is a small power house of that great power called ' God '.

Only when there is a down pour of rain of " Real knowledge " i. e. ' Jnyana ' the rivers of Bhakti would begin to flow in spate all over the world, inspiring mankind to sow the seeds of prosperity by selfless and devoted service in this land of rich culture. Hence in my opinion, Jnyana Yoga, Bhakti Yoga and Karma Yoga are not different ways for realizing God but they are interwoven in such a way, that they together form one fabric for realising God. Thus we shall be enjoying a thrilling experience of merging our own self with the Universal Self, where Humanity, world and God stand transformed into one indivisible whole. Dr. Gurudeo Ranade, who by his mystic experiance cuold realise this, has proclaimed that there is One God, One World, One Humanity. Hence our duty consists in serving humanity selflessly with all devotion at our command, considering humanity and the world as the manifestation of God.

Athiest : Oh Good Self, can you now explain the exact significance of meditation in this atomic age of Science ?

Theosophist : Oh Enlightened Self, you may be aware that for an atomic physicist, a Sub-atomic particle is not a thing but an inter connection between things and things and these things are in turn inter connected between other things and so on. Atomic physics thus reveals the basic one-ness of the Universe. Thus, this seems to coincide with the philosophic views of seeking Unity in diversity. It is thus that science and philosophy have been brought closer to each other than ever before. If the fusion of science and philosophy has to be achieved the dominating factor Ego of Self has to be eliminated not by using atomic power but by using Atmic power which is million times more powerful than atomic power. Thus meditation which represents concentrated Atmic power to realise God, helps to eliminate Ego Self effectively, and would thus help to establish the kingdom of God on this blessed earth with abundance of material and spiritual prosperty.

Athiest : Oh Good Self, there are certain saints who do miracles. Do you believe in such miracles ?

Theosophist : Oh Enlightened Self, since God is all powerful, He is capable of doing any miracle. It a true saint who is the incarnation of God, does it, there is no wonder in it. Further, God being infinite, the logic of the infinite is the magic of the finite, says Sri Aurobindo. Thus, the creation of the Universe itself is the greatest miracle of all times.

Athiest : Oh Good Self, there are certain saints who experiance certain visions and dreams which come true. How do you justify this ?

Theosophist : Oh Enlightened Self, the realised souls, though physically living in this world, actually live in the world of infinity, where past, present and future form a continuous present for them. Hence their visions and dreams contain nothing but truth.

Athiest : Oh Good Self, I do not find adequate words to thank you profusely, for giving me a new vision to which

I was totally blind so for. I hope, our discourse would help to re-open the eyes of all those who are blind to the realities under the influence of Ego Self.

Theosophist : Oh Good self, no joy is so exciting and thrilling, as making one not only to realise the existance of God but also to enjoy the blissful experience of His manifestation in each and every creation of the Universe in the form of Unseen eternal power that guides and controls the activities of the entire Universe. Thus the philosopy of One God, One world, One Humanity as proclaimed by Dr. Gurudeo Ranade, would come to be recognised as the Universal Philosophy to be adopted, by one and all. I am therefore confident,that the day we cross the boundaries of race, creed and nationality, we shall be entering into a new world altogether where eternal Bliss, Peace and Prosperity alone pervades !

May I conclude this article, with the prayer that with re-discovery of Real Self and with establishing one's own identity with the Universal Self, may the entire humanity be blessed with eternal Bliss, Peace and Prosperity !

— **K. K. Adkar**

Book Review

LIFE AND THOUGHT OF ŚAṄKARĀCĀRYA : By Govind Chandra Pande. Pub : Motilal Banarasidass. Delhi 1994, Pages 380, Price Rs. 250–00

It is beyond doubt that Śri S'ankara, was a philosophical commentator of high order and a saint–poet of no mean order, who composed enchanting, popular as well as profound hymns. The author, in this work has tried his best to find answers to many a question like - " When did Śankara live ? What do we know of his history ? Which works did he actually compose ? Was he also a religious reformer and organiser ? How many monastic centres and schools did he found, if any ? What was his attitude to Yoga, Tantra or the new Bhakti school ? Was he simply the last of the old Vedāntins seeking to keep close to the ancient form of the Vedic tradition, or was he the new *Smārtā Sanmatasthāpanācārya,* the real founder of medieval Hindūism ? Was he an orthodox theologian or an original philosopher, a genuine Vedāntin or a Pracchanna Bauddha" ?

India has a peculiar kind of tradition. The historical biography of some of the great poets and philosophers of high repute, though their historical, cultural and literary significance is unquestioned, is still a desideratum. Śri. S'ankara is one of those philosophers of universal encomium, whose real historical biography is kept under the canopy of ignorance being overshadowed by legends and unauthorised works. Dr. Pande has successfully discussed the same point and arrived at the possible date of Śri Śankara.

Here, the author " .. attempts to assess critically the present state of evidence on Śankarācārya in the context of perennial as well as contemporary questions. He ..... " attempts to reconstruct the life and thought of Śankara on historical Principles, i. e. to determine the age, and

biography of Śankara and also his original ideas and writings within this frame-work ".

It is in a way a critical survey of the whole tradition of Advaita. It has prepared a systematic frame-work for a study of pre-Śankara authors, contemporary authors and of near contemporary also. Prof. K. S. Murthy, who invited our author for this deep and constructive study, must be thanked tn the first Place.

Collecting all the available source books (nearly 30 books) on the life history of Śri Śankara, our author has examined them critically, and found it very difficult to trace an authentic work for Śri Śankara's life history.. He is striving desperately for a reliable source book. " That these old works have ceased to be traceable and that new works have been Produced without sufficient respect for history is unfortunate and needs to be remedied,. He has rightly, regarded the opinions of Dr. Antarkar from Bombay, who has touched every corner of this field in his series of articles.

The date of S'ri S'ankara is actually swinging from 500 B. C. to 800 AD. Examining dexterously all the available dates of S'ri S'ankara, Dr. Pandey has rigotly come to the, couclusion as between 700 AD; and 800 AD; and it is the most reliable one. The age of Śri Śankara was the age of chaos. There were rise and falls of many kingdoms, religions and systems of Philosophy. S'ri Śankara had realized the intrinsic cultural unity of Bhāratavarṣa inspite of the innumarable varities of language, faith and practices prevalent in the land, and brought unity in diversity through his great mission. " With him the supremacy of *Jñāna* was assured over *Karma* in the *Vedic* tradition, and a philosophical basis was provided for the synthesis of the practical religion of *purānic, Tāntric* cults within the aegis of *Vedānta* as a Philosophical religion ".

In his early age, it can be said of him that " he passed at once from infancy to manhood, and was in the rank of sages before he had shaken the dust of the play–ground ".

He had already completed a great mission at an age, when most men still dream about the future.

It was a kind of custom in the ancient days of India to ascribe some good works to great personages like Kālidāsa Śri Śankara and others. A long and a fruitful discussion is held in a seperate chapter on the authorship of the literary works of Śri Śankara. Mahāmahopadhyāya Baldev Upadhyaya agrees with the opinions of Dr. Belvalkar, who ascribes the authorship of nearly 25 works to Śri S'ankara However, this is the reliable number regarding the literary works of S'ri S'ankara, which actually exceeds even one hundred according to the tradition. Our author has examined critically the authorship of all those works and came nearer to the opinion of Dr. Belvalkar. The twenty-five works include eleven commentaries, five *Prakaraṇas* and eight *Stotras* among which the authenticity of the *Dakṣināmūrti-stotra, Saundarya Lahari, Bhajagovindam* and a few others is unquestioned.

The author has noted minutely the salient features of S'ri S'ankara's literary style. " ..... effective use of the desiderative, the balancing of sentences, the use of the optative and conditional mood; an even balance between passive and active constructions, the use of simple well-known words, clear and logical expression, the sparing use of metaphor or imagery. These features, however, belong to S'ankara's prose style.". It is past doubt that his poems are in no way inferior to any *Kālidāsian* verses, which appeal directly to the hearts of even modern readers.

A thorough discussion on the pre - Śankara tradition of *Vedanta* is a very good background that has given us a perspective personality of Śri Śankara and the high significance of his contribution. Śri Śankara's philosophy is nothing more than his correct interpretation of *Upaniṣadic* passages. The author has assessed the value of *Karma* or its position in the interpretations of Śri S'ankara which has raised some shoots of confusion about its proper place in the works of Śri Śankara. " He rejects *Karma* in favour of

Jñāna but than admits *Karma* in various ways as a preparatory necessity for common man ".

Śri Śankara "....has been hailed as the arch - critic of Buddhism, and the principal architect of its downfall in India ". Our author has minutly observed also the subtle differences in the opinions of Śri Śankara and his contemporaries regarding the treatment of *Pūrva – Mīmāmsā*. Maṇḍana's inclination to a peculiar kind of *Jñāna – karma – sammuccaya* is the distinctive feature of his thesis. It is also interesting to note his conception of *Jīvanmukti*, which differs from that Śri S'ankara. Our author has rightly stressed these points. In the treatment of the *Sāmkhya* (the *pradhānamalla* in the debate) and *Yoga* systems Śri Śankara welcomes their points agreeable to *Śruti* with open arms – " *yena tu aṁsena ha viruddhyete teneṣtameva Sāmkhya – yogasmṛtyoḥ Sāvakāśatvam* ".

The last days of Śri Śankara cannot be traced, as to where they were spent. Like any author of critical approach our author is helpless to opine that – " The traditional biographies are divided on this question and it is impossible to reach a firm decision on it ".

Thus the present critical, historical biography of S'ri Śankara highlights his marvellous and unimaginable achivements in a short span of 32 years, thus justifying him to be completely out – side the run of average humanity. The epilogue of this work is everything of this work. It is a hand–mirror to show the galaxy of important issues discussed ably in this work. Nihilism, escapism, etc. are some of the alleged isms imposed on Sri Sankara. Our author is well prepared to refute them standing on the evidential pedestal. " .... The *Brahmādvaita* of Sankara is not a concealed form of Nihilism, nor is his *Ātmavāda* indifferent to enlightened human values, nor his renunciation of works is a species of escapism ", Reconsideration of available data about the life history and literary works of Sri Sankara with fresh interpretation of his thesis is a distinctive feature of this work. " The present work, thus,

seeks to understand the ideas and achivements of Sankara in the context of his life time as also in the context of perennial spiritual seeking and philosophical enquiry".

The literary style of our anthor, Dr. Pande is vigorous and graceful. His mastery over language is unquestioned. It would have been more convenient to readers and research scholars if the notes and references were on the same corresponding pages at the foot, instead of bringing them at the end of each chapter. Anyway, in view of this vast subject, it is a grand success, in a nutshell. In fine, the book is well produced and readers can fully derive satisfaction and self advancement of spiritual life from this magnificent work of Dr. Pande.

—Dr. Veneemadhva Shastri-Joshi

Quarterly Report

for the period ending 31–12–1995.

The Vaikuntha Chaturdashi Nama Saptaha was celebrated during the period from 01–11–1995, to 05–11-1995, as usual, in the Gurudeo Mandir, Hindwadi Belgaum in a most befitting manner. A good mumber of Sadhakas. from, various different places attended the function. They were genarally engaged in intensive meditation and performed Bhajan and offered Arati, on all the days during the Saptah. Lectures were also arranged. Sri. P. H. Kulkarni. Bangalore, an ardent disciple of Sri. Gurudev Dr. R. D. Ranade. delivered Lectures and also explained the importance of Dasabodh. On the last day,. Mahaprasad was arranged to about 300 devotees who participated in the Saptah. The function was well attended by out–siders as well as local People.

Dr. Prabhanjanacharya Vysankere, M.A.Ph.D., Bangalore delivered Lecture on 'Geeta–Sār'. in the Gurudeo Mandir. during the period from 08–11–1995, daily from 05–30 p. m. to 07–15 p. m., on all the three days. The function was arranged by the A.C.P.R. Belgaum. The scholarly lectures by Dr. Prabhanjanachaaya Vyasanakere on 'Geeta–Sar' were greatly appreciated by the audience. The function was inaugurated by Sri. S.M. Kulkarni, Advocate Belgaum and the same was well attended.

Param poojya Gangamataji and other disciples of the organisation Rashtriya Basav Dala camped at the Gurudeo Mandir from 05–12-1995 to 07-12-1995 and performed intensive meditation. Lectures based on Basav Philosphy were delivered. The function was well attended.

The Radha Soami Satsang Beas an institution for spiritual upliftment of man, arranged Satsang in the Gurudev Mandir on 25–12-1995.

Param Poojya Sri. Suprakasha Chaitanya Swamiji' Dharwad camped in the Gurudeo Mandir from 24-12-1995 to 31-12-1995 and delivered lectures on "Tatva-Bodha (Knowledge of Truth). The audience was good.

We thank the following persons for their donations to thd A.C.P.R. Belgaum.

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Date : 01-01-1996. Secretary

Śri Śaṅkaracarya's Atmanatma-Viveka

SECTION I

INTRODUCTION

There is an inevitable cycle of pleasure and pain in human life on this earth. Now in order to remove sorrow many means are employed by men. One sorrow goes away; but again there is another new sorrow. Thus the sorrow is not absolutely terminated.

This problem of the total removal of sorrow in men's lives has been handled by the philosophical systems in India, The system of Kevalādvaita of Śaṅkarācārya found out a solution of this problem which is as follows :-

1. Real Nature of Man.

The real nature of man is pleasure or happiness; but a man becomes sorry as he does not know that happiness is fundamental to him. Suppose, there is money in our house, but we are ignorant in respect of the exact whereabouts of that wealth. Naturally there is unhappiness as the money cannot be used for our various purposes. But as soon as we come to know the exact place of the money and come to possess it, there is pleasure. In a similar manner a man becomes unhappy because he has no knowledge of his own nature as happiness or bliss. But if he comes to cognise his own nature as pleasure and if he secures or realises his own nature he will never become unhappy.

To elucidate the fact mentioned above, the First Śaṅkarācārya had written a small book named ' Ātmānātma-viveka ' also called ' Ātmānātma-vicāra '. In this treatise he has exposed his Vedānta philosophy in entirety but in brief.

2. Use of Philosophical Terminology.

The concept of the removal of pain mentioned above can be stated in philosophical language in the following manner :-

In this world a man has to suffer sorrow because he is born. After birth there is death after which again there is birth. This wheel of births and rebirths goes on revolving, on account of actions righteous or unrighteous performed by a man with a sense of ego and attachment. Naturally now, freedom from sorrow is nothing but freedom from births and rebirths. This freedom from birth and death means liberation (mokṣa). Now what is this liberation or salvation ? It is nothing but the obtainment or realisation, on the part of a man, of his own nature. Now what is the nature of a man ? The fundamental nature of man is nothing but the Self (ātman), the ultimate reality. The Self is of the nature of existence, knowledge and bliss. Hence the nature of man is also existence, sentience and happiness. If so, why is man suffering sorrow ? Man is subject to sorrow because he has forgotten his own original nature, he has become ignorant of his nature, like the man who was ignorant of the whereabouts of his money in the house. On the removal of this forgetfulness or better, ignorance, a man becomes aware of his own nature, and then he can secure his own nature.

3. Knowledge of the Self.

Now the question is :- How is it known that the nature of man is the same as the Self that is existence knowledge-bliss (saccidānanda) ? The reply is : This fact is known from the statements of Vedic or scriptural texts and also from the statements of the saints or spiritual preceptors who have realised the reality of the self. This is similar to our experience in this world. For instance, we come to know from the statements of other people the things which are unknown to us. Thus we come to know about the city of Bombay, on the authority of our friend who has visited Bombay. It is known from the statements of the astronomers that there are ' black holes ' in the space. In a similar manner we come to know, on the authority of the scriptures and the saints who have direct perception of the Self, that we are the Self which is existence, consciousness, and happiness.

4. The self and the Universe.

In our usual empirical dealings, we get the knowledge of the surrounding world through our senses. Now at the basis of this world there is the Self which is one, ultimate, supreme and true principle. Due to absence of knowledge or ignorance of this self, the world appears. For example, we come to see a snake on the rope which being in dimlight is not congnised by us as rope, and we get terrified. But after true knowledge of the rope there does not remain any snake and then we lose our fear. In a similar way, as we see the world and not the Self, we come in contact with it and start to suffer sorrow and to enjoy pleasure sometimes. But when we get the true knowledge of the Self there does not remain any different thing like the world and hence there does not remain anything which can be called sorrow.

5. Liberation due to the knowledge of the Self.

The Self is Brahman. He who knows Brahman becomes Brahman, so says the S'ruti (Brahma vid Brahmaiva bhavati). And to become, Brahman means to obtain liberation; so declares Śaṇkarācārya in his commentary on the Brahma-sūtras (Brahma-bhāvaśca mokṣaḥ). This liberation is nothing but emancipation from the cycle of births and rebirths, the release from sorrow or pain.

6. The Title Ātmanatma-Viveka.

For freedom from pain/sorrow there is necessary the discriminatlon between the Self and the not-Self. The discrimination between the Self and the not-Self is nothing but the knowledge of the distinction or difference between the two. The knowledge of the difference between the Self and the not-Self means the knowledge that the Self is of the nature of existence-sentience-bliss and that the not-Self (universe, world) appearing on it is false and non-eternal. This is the meaning of the title Ātmānātma-viveka.

7. The Subject-matter of Ātmānātma-viveka.

Like Sadānanda's Vedānta-sāra, this work Ātmānātma-viveka of Śaṅkarācārya is a short treatise briefly exposing the Absolute Monism of Śaṅkarācārya. Hence it contains subjects like the fourfold requisites for the inquiry, six criteria to fix the purport of the Upaniṣads, the three fold bodies namely the causal, the subtle and the gross, Fivefold Combination (Pañcikaraṇa), three states like the waking, etc., five sheaths of the Self, the nature of the not-Self and of the Self, the Nescience (avidyā. ajnāna), and so on.

8. Nature of the work Ātmānātma-viveka.

This small tract Ātmānātma-viveka is mainly in prose with verses occuring occasionally. It is written in the form of questions and answers. Hence we are to presume that in this work a pupil desirous of the knowledge of the Self, etc. is putting questions and the teacher is giving replies.

Moreover, in the case of the replies, the following points are noteworthy :- (1) Statements from Upaniṣads are quoted, whenever necessary, in support of the assertions made in the text. (2) Some-times our practical experience is cited to support the assertions. (3) Wherever necessary, logical reasoning is employed in order to substantiate the assertions. (4) Sometimes in order to support the assertions in the text traditionally current stanzas are quoted.

9 Division of the work into Sections

There are small and large sections made in the previously printed editions of the work Ātmānātma viveka, they are forty one (41) in all. But these sections do not seem to be properly conceived; for therein a topic in the previous section is found continued in the next section. For example, in the printed editions, the example for the criterion (liṅga) 'Apūrvatā' occuring in Section 13 has been given in the next fourteenth (14th) section. Hence in this present work, while giving the sections in the text, they are given not as in the editions printed in the past. But here there have been made seventy eight (78) sections in consonance with the

topic under discussion, and they have been numbered accordingly.

This new division of sections has led to two advantages:- (1) First, the sections have become simple, in accordance with the topic under consideration. (2) Secondly, an easy comprehension of the matter occuring therein has been facilitated.

New is given the text of Ātmāñātma-viveka divided into seventy eight sections as mentioned above, followed by its translation into English and elucidation. In the exposition references to previous as well as later sections have been given, wherever necessary, for ready reference.

SECTION II

ATMANATMA VIVEKA : SANSKRIT TEXT, ENGLISH TRANSLATION, AND EXPLANATION

(I) दृश्यं सर्वमनात्मा स्याद दृगेवात्मा विवेकिन: ।
आत्मानात्मविवेकोऽयं कथितो ग्रन्थ-कोटिभि: ॥१॥

In case of a discriminating person, all the cognisable or sensible objects (in the universe) are not-Self. The Self is the witness or seer (only). This discrimination or distinction between the Self and the not-Self has been stated in crores of books (I).

Man resides in this world. He perceives the things in the world. That is, the things in the world are visible to him; they are the objects of his knowledge arising through sense-organs. That who is the seer or the witness of those things is the Self. According to the non-dual Vedānta of Śaṅkarācārya, the Self is eternal and is of the nature of existence, sentience, and bliss.

Except the self, whatever other things which become the objects of cognition are all material, non-conscious, and non-eternal; they are called not-Self. The five great or gross elements like sky, air, etc. five sense-objects like sound, touch, etc, the bodies, the sense-organs, the inner organ,

etc are all not-self. But in our practical dealings, we usually take either the body or the sense-organs or the mind, etc as the 'I' or the innermost Self. The reason for this misunderstanding is absence of the knowledge of difference between the self and the not-Self. On the contrary, a discriminating man knows that the Self is a witness, while all things other than the self are not-Self and cognisable. This distinction between the two has been, stated in many works on Vedānta phllosophy, says S'aṅkarācārya.

2. आत्मानात्म-विवेकः कथ्यते ॥ २॥

(Now hence forth) the distinction between the Self and the not-Self will be stated (by the author) (2)

The Self (Ātmā) is existence-consciousness-bliss. He is different from body, senses, etc. The body, etc. are not Self; they are non-sentient and non-eternal. There is a fundamental dlfference between the Self and not-Self. Viveka means cognition of the distinction between two things, The Self becomes a witness / seer in view of its con,act with the limiting adjuncts like body, etc., while the not-self is the visible/cegnisable object or the seen factor. The seer and the seen never become identical, The author of the work is going to state the difference between the Self and not-self. The main distinction is :- the Self is the seer while the not-self is the seen.

Now, a question may be posed :- What is the purpose of distinguishing the Self from the not-self ? The reply is :- A man has to suffer sorrow in this world. But he has a desire that the pain should be removed and that he should get happiness. Now the knowledge of the difference between the self and the not-self is useful in order to remove or destroy the cause of sorrow. Hence the author now discusses, in the next third section, the causes of grief.

3. आत्मनः किंनिमित्तं दुःखम् । शरीर-परिग्रह-निमित्तम् ॥
"नेह वै सशरीरस्य सतः प्रियाप्रिययोरप हृतिरस्ति"
इति श्रुतेः ॥ (३)

(Query :-) Due to what reason does the Self gain pain ?

(Reply :-) (There is pain) on-account of acceptance of a body (i. e. embodiment). And this is known from or is supported by a statement in the Vedic Scripture namely " There is no casting off of pain and pleasure here (in this world) in case of an embodied person. " (Chāndogya Upaniṣad, 8-12-1) (3).

In this world, a man has to suffer three fold sorrow namely that coming from divinities, that coming from material elements and that from mind - body - complex (See Section 43). Really speaking the seer or the innermost Self never suffers sorrows. The pain is felt by the mind. But in wordly dealings it is erroneously taken that the Self becomes happy or unhappy, as the idea of the Self is superimposed upon the mind.

Now, the reason for sorrow to the mind is :- According to the theory of action (karma-vāda), a man in order to enjoy the good and bad fruits of actions has to take repeated births. And as long as there is a body with organs, the pain and pleasure arising out of the contacts of the senses with the external objects cannot be avoided; and these contacts cannot be avoided so long as a man is living. As Bhagavadgitā puts it, the contacts of senses and sensual objects yield the (sensations of) cold and heat, pain and pleasure. This means that the pain does not cease as long as the body is there. Thus embodiment alone is the cause of sorrow. This assertion is supported by Shaī Śaṅkarācārya with a quotation from Vedic Scripture. The word S'ruti stands for the Veda. The philosophy of S'aṅkarācārya is primarly based on Śruti or the Upaniṣads. Hence he often quotes from Śruti, the Vedic texts.

—Prof. Dr. K. V. Apte

(To be continued)

The Corrections from the (October-December 1995 issue)

Page 41—

In place of : क्रूरस्य - क्षुरस्य, वदति - वदति, । - :

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